

The Franciscans in the Philippines.



WE have before us a letter from the Provincial of the Franciscan Order in the Philippines, Very Rev. P. Juan de Dios Villajos, in which he protests that the Franciscan Friars in those Islands are not and never were in possession of lands or real estate of any kind, but during the three hundred and twenty-five years of their missionary activity in that distant and laborious field, have supported themselves by the wages of their work and by alms, just as they do here in the United States.

The land question, therefore, refers only to the Augustinians, the Dominicans, and the Recollects; the Franciscans have no pecuniary interests to defend.

The Provincial's letter is written in English, and goes to confirm his statement that, since the passing of the Archipelago into the hands of the Americans, the Fathers of this Order have devoted hard study to the English language.

Father Villajos assures us that wherever the natives are uncorrupted, they love and respect the Spanish religious and fervently desire their return to the parishes from whence they have been driven. Some of the Fathers never left their posts, but continue the *cura animarum* to the satisfaction of their charges; to which fact many Americans who have been on the spot can testify.

Naturally, the Franciscans, like the other Spanish religious now in the Islands, are anxious to know whether they will be permitted to continue in their self-sacrificing and successful work of administering to the spiritual needs of the natives and spreading the kingdom of God throughout the Archipelago—an anxiety from which, we regret, we can not, because of our too meagre knowledge of the ulterior designs of the authorities, both secular and ecclesiastical, positively relieve them.*) It is edifying to be told by their superior, that they “neither covet nor desire anything;” that they “are resigned and ready to comply with whatever dispositions it may please the Holy See to make in this matter,” convinced as they are, as true sons of the Seraphic Father, that

*) A prominent Republican congressman assured us the other day in a personal interview that the administration was satisfied with the way the Holy See proposes to settle the Friars' question, and that the Fathers might safely allay all apprehension of being in any way wronged. We give the assurance for what it may be worth.

"whatever the Supreme Pontiff may ordain, will be the will of our Lord Jesus Christ, to whose service we have consecrated our lives in making our religious profession."

From P. Villajos' letter we also gather the reason why the Franciscan Friars, and probably their brethren of the other three orders also, have failed to supply the American Catholic press with information on the actual status of their affairs. Unacquainted with American opinion and sentiment, alarmed by the character and conduct of so many of our fellow-countrymen at present in the Islands, they feared that, by "blowing their own horn" they might injure rather than help their cause and that of our common mother. This apprehension, well grounded though it may have been subjectively, is, we beg leave to assure them, one of which they ought to rid themselves. In America, if you do not "blow your own horn," no one will blow it for you; you will simply be brushed aside. And our soldiers in the Philippines, largely recruited from the slums of our big cities, are by no means representative of the body of this great nation in whose councils we Catholics are not without considerable influence.

For the rest, the truth is gradually filtering through;†) and we doubt whether the administration, which has probably not taken this whole thing very seriously from the start, will continue to bother itself much with the question of the Philippine Friars. We consider it likely that, ultimately, this question will, in accordance with the unanimous demand of all liberty loving Americans, be left to the decision of the ecclesiastical authorities,—especially since, as Father Villajos correctly surmises, our government, in the long run, can not help seeing what a potent aid it will have, in the performance of its self-appointed task in the Philippines, from the four Spanish religious corporations, who, despite the inevitable faults of a few individual members, and possible abuses which can be easily remedied, have accomplished so much real good and have for their principal aim the advancement of the spiritual and temporal welfare of the natives whom they have, by dint of heroic sacrifices, rescued from barbarism.‡)

†) See, e. g., Stephen Bonsal's article in the October *Northwestern Review*.

‡) The letter from the Provincial of the Franciscans in Manila, from which we have quoted, was addressed to Rev. P. Wilfred Rompe, O. F. M., at Wien, Chariton Co., Mo., who begs us to state that he will gladly give further information.



Unexpected Results of the Godless Public School System in Australia.

BISHOP McFAUL of Trenton was attacked by the *Independent* some weeks ago, for having said in a public speech that the result of our public school education was the de-Christianization of the land. The *Western Watchman*, in his inimitable role of peace-maker, made a *distinguo*: "de-Christianized, no; de-Protestantized, yes. A close observer would say they have done both, perhaps the latter more evidently than the former. This the Protestant preachers, to their immense surprise, have found out in Australia, where for quite similar reasons as here, some thirty years ago, they acclaimed the introduction of a purely secular education in the public schools. Now, finding that their churches are getting more and more empty, they have resolved to introduce their "Protestant religion," whatever that may be, into the curriculum of the public schools. Evidently it could be done. Catholics form but 23 per cent. of the total population of Australia; the other 77 per cent. are Protestants. So they formed a league against the Catholics and were cocksure to carry their point at the ensuing general elections. But they were mistaken. They had overlooked certain things which the Catholic press tells them very tersely thus:

While this looks so simple as to be beyond misconception, there are a few things which the leaguers have quite forgotten. The first is as to the number of Protestant and Catholic sympathizers. When the South Australian clergy got the question put to a vote of the whole people in that colony, they were certain of the result. But they were mistaken. The people in South Australia are more non-Catholic than in other provinces. Catholics are only about 14 per cent. of the people, and yet the referendum signally defeated the Protestant claim for having its religion taught at the public expense.

You see there could not have been any "Catholic vote" to terrorize politicians in that case, because it was the people voting themselves, and not their candidates. This little fact might have caused the Protestant League to reverse their ideas about the "Catholic vote." The same causes are at work elsewhere. And they vitiate all the calculations of the leaguers. It is true to say that the Catholics are only 23 per cent. of the population. But it is not true to say that the other 77 per cent. are in the least degree a cohesive body, thinking together and desiring Protestant ascendancy.

In fact it is just the other way. It is scarcely true to say that

there is any large body of Protestant opinion anywhere in the colony. This may seem a strong thing to say. But the facts justify it. The one powerful motive with our Protestant clerical friends for getting back religious instruction, which they so freely gave up years ago, is that they find indifference permeating their churches through and through. They can not get worshippers. Their churches are half empty—or more than half. They now recognize the cause of it. When they so readily gave up religious instruction and supported the secular Act, they did not foresee the consequences to themselves. It was really an act of Protestant suicide. They see it now, and they want to bark back. But their own secularism has barred the road of return. They invited secular education. It came, and it has created a nation of secularists, who refuse to dance any longer to Protestant piping. The non-Catholics are no longer Protestants. Their own clergy taught them that religion in the day schools was a thing of no consequence, and they are now acting on the teaching of their teachers. The Protestant churches for three decades have been sowing the dragons' teeth of secular instruction. It has sprung up into a community of armed secularists.

The process has always been quite apparent to the Catholics. They refused from the first to touch the secular doctrine. In Victoria they have spent out of their hard earnings and out of their pittances £2,500,000 for the support of their own schools. They have kept their own schools. They have kept their faith, as Protestants have lost theirs. All these things have to be taken into account when our deluded Protestant friends begin to reckon up their political strength.

They have no strength, and they will find it out in time, and their present attack on Catholicism will fall as flatly as every other attack has fallen. Wilberforce Stephen told them, thirty years ago, that the Secular Education Act would rend the Catholics in twain. They believed him, and that was the motive that made them take so readily to secular education. The Catholics, it was plain to them, would have no means of teaching their religion as soon as the denominational schools were closed. How blind then was their wisdom! They couldn't foresee the splendid enthusiasm with which a people, whose religion is more than a daily ornament, would leap to the defence of what is dearest to them. And so it came about that while the Secular Education Act split up Protestantism, and virtually dissipated it into the thin air of indifference, it welded the Catholic body with the cement of mutual sacrifice.

These are matters which the clerical organizers of the new League quite overlook. They gave up their religion when they

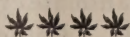
gave up teaching it to their young, and now they vainly call for a Protestant vote which will not come,

Of course there are people of Protestant faith still. But they are of surprisingly fewer numbers, and they are not at all united. Some of the broadest of the Church of England clergy have refused to join in this new raid upon Catholicism. Then there are Nonconformists like Dr. Rentoul, who are equally scandalized at what they declare to be the injustice of this Protestant outbreak against Rome. Dr. Rentoul and the Church of England press organ both declare that instead of Protestants making an attack on the Catholics, they ought to imitate them in establishing religious teachings of their own.

They can not help confessing that the Catholic body was the only one in the State which never wavered in its condemnation of purely secular teaching. They proclaim their belief that the Catholics, in so far as they give sound secular education to their children, are as much entitled to be paid for that work as the children in the State schools are entitled to be paid for. If that claim of the Catholics for a separate grant were conceded, Protestants might receive the same assistance and establish their own schools. But the common honesty and equity of the case stands out conspicuously—that if Catholics have to pay out of their own pockets for the education of their young, the Protestants have no right to demand that the State shall pay for theirs.

It therefore comes about that while the Catholics are in a minority of numbers, they have a case so good and fair that its probity is recognized by many Protestants themselves, and by a very much larger number of indifferent secularists who hold the scales of equity between the belligerent clergymen of the Protestant League and the unoffending Catholics, whose only fault is that they are paying for their religion, while the Protestants don't consider it worth purchasing at such a price.

The Catholic press further points out that the so-called "Catholic vote" is a fiction. It does not exist, because it is not needed. Catholics generally are so satisfied with the present system, so conscious that it is daily weakening Protestantism and strengthening Catholicism—that they do not feel over anxious to end it. "Of course it is costly to us," they say, "but we feel the money is well spent, as is all money invested in God's service." (Cfr. the *Sidney Catholic Press*, July 19th).



A Specious Objection Splendidly Refuted.



R. W. H. MALLOCK, in his recent work, 'Doctrine and Doctrinal Disruption'—which the Paulist Father Wyman, in the August *Catholic World*, deems the most remarkable book on religious controversy since Newman's 'Essay on the Development of Christian Doctrine, makes many splendid pleas in favor of Catholicism. Meanwhile Catholics wonder why he has remained, for a quarter of a century, a luminous sign-post pointing the way to the Church and entering not. In this last work of his he seems to proffer an excuse for his illogical immobility. Since the objection is one that has probably suggested itself to many an intelligent outsider, we will quote it here, together with a masterly refutation of it by the *Northwest Review* (No. 49).

"Doubtless," Mallock writes, "as knowledge widens it reveals to us aspects of things which make such a response difficult. The apparent insignificance of this earth as compared with the rest of the universe, the enormous antiquity of mankind as compared with the Christian centuries, the evanescent character of mankind as measured by cosmic time, all tend to paralyze the action of faith, and to interfere with the idea that the Creator of all the world died for the sake of a swarm of ephemeral animals crawling for a moment on the surface of this paltry pillule."

Now for the refutation :

Mr. Mallock here states, in his customary vivid way, a difficulty that underlies much of the unbelief of our age, and is peculiarly adapted to the shallow mental attitude of an age in which imagination passes for intellect. For this objection strikes the imagination far more than it impresses the reason. Mr. Mallock himself admits that the insignificance of this earth is only "apparent." True, the size of this earth, as compared with the rest of the universe is insignificant, but reason is not wont to measure the significance of things by their size ; else a whale should be deemed more important than the brain of a Shakespeare, a ton of coal more valuable than the Koh-i-noor diamond. Now the only part of the universe which we know at all in detail, is our solar system, and of this system the only body which we know to be suitable to varied forms of life is our planet, and surely animate matter is far superior to inanimate creation, an atom of the former is worth worlds of the latter. Doubtless conjecture has run rife as to the possible existence of other inhabited worlds, but Father Searle, the Paulist astronomer, proved some years ago in the *Catholic World* that no other known planet, not even Mars,

offered conditions of tempered heat and cold such as to warrant any likelihood of its being the abode of life.

Mr. Mallock speaks of "the enormous antiquity of mankind as compared with the Christian centuries." That "enormous antiquity" is mainly imaginary. The late Sir William Dawson, who knew all about 'Fossil Men'—and nothing new has come to light on this subject since he wrote that book—saw no reason to place the origin of man farther back than Archbishop Ussher's four thousand years before Christ; and though Catholic apologists, with a better knowledge of the uncertainties of Scripture chronology, may be willing to concede double that length of time, a concession which recent discoveries in Egypt may make advisable, yet the dates which contemporary archaeologists complacently affix to their finds, are extremely uncertain and mainly imaginary. There remain, therefore, only two props to the "enormous antiquity of mankind," the fanciful chronology of archaeologists dealing with remote periods in which points of comparison are conspicuously absent, and the still more unreliable guesses of prehistoric anthropology.

Moreover, Mr. Mallock seems to forget that the "Christian centuries" were foreshadowed at the very dawn of the human race. He should take the Christian view of its entirety, as he finds it, and, considered thus, the "Christian centuries" were foretold to Adam when the Redeemer was promised; so that, in a very real sense, the Catholic Church dates back to our first parents, from whose day till the birth of Christ there always were human beings for whom the hope of His coming was the solace of their lives.

"The evanescent character of mankind as measured by cosmic time" is by no means clear. Can the character of man be called "evanescent" when the soul, to which he owes his character, is immortal? If cosmic time is to measure the character of mankind, it will have to be applied over and over again for all eternity. Cosmic time will one day be no more, and after that the soul's eternity will still be entire. Plainly, the shoe is on the other foot. The single soul of one new-born baby can "knock spots out of" cosmic time. What do we know of cosmic time except that it had a beginning and will have an end? The human soul has had a beginning, but it will have no end.

No; the Creator of all the world did not die "for the sake of a swarm of ephemeral animals crawling for a moment on the surface of this paltry pillule." The phrase is a sensational one, hardly worthy of Mr. Mallock, and, what is more, it represents a manifest error. We are not "ephemeral animals"; even the animal part of us will rise again and endure for ever.

Imaginary, then is this difficulty of Mr. Mallock's in the double sense of being, first of all, largely fictitious, and, secondly, of impressing the imagination at the expense of the intellect. The imagination is easily startled by mere size, bigness, vast numbers. The intellect views with awe nothing but greatness, great truths, great ideas. In comparison with the infinitely beautiful idea of the Word made Flesh it sets as little store by a million double stars as it does by a wilderness of apes; both are nothing compared to that divine idea.

A Fighting Editor.

VI.—(Conclusion.)

THE enemies of the *Univers* were little pleased with the cessation of the polemics on the classics. Their hope to ruin the paper had miscarried. But there came a new hope. Donoso Cortes had published his essay on Catholicism, Socialism, Liberalism. It was one of the volumes belonging to "The New Library," planned by Louis Veuillot, sound in doctrine and therefore hated by all Liberals and Gallicans. Msgr. Dupanloup's Vicar-General, the Abbé Gaduel, attacked it in a series of articles in the *Ami de la Religion*, for the purpose of drawing Veuillot into the debate. The *Univers*, while duly respecting the ecclesiastical dignity of this new opponent, went unmercifully for his arguments. Soon Louis Veuillot had the laughs on his side and the Abbé Gaduel in a rage. Unable to refute the arguments of his opponents, Gaduel demanded protection for his person from the Archbishop of Paris. He accused Veuillot of satire, violence, injury, anger, contempt, calumny, and wanted his articles condemned as injurious, diffamatory, and scandalous.

After a few days, the Archbishop issued a circular in which he forbade the *Univers* to all his priests and prelates and religious institutions, forbade all Catholic papers to copy from the *Univers* or to employ the words "Gallican" and "Ultramontane." He threatened excommunication, should the editor of the *Univers* comment in any way on this circular.

Louis Veuillot had left for Rome a few weeks before, and it was there the news of the new thunderbolt reached him. The *Univers* had simply printed the circular in full, adding that the chief editor, who was in Rome, would know what to do, and continued as before. On the 25th of February Veuillot had an audience with

the Holy Father, who exhorted him to continue his work on the *Univers*. While still overjoyed by the paternal words of Pius IX., Veuillot learned to his surprise that Msgr. Guibert, Bishop of Viviers, had forbidden the *Univers*; he was shocked when he heard of the second condemnation by the Archbishop of Paris. But no less shocked were the cardinals at Rome and the Pope himself. Veuillot's appeal found willing ears; nay more, before the appeal could pass through the different stages of law, he was promised a laudatory letter from the Pope's private secretary, for publication.

At Paris, meanwhile, desperate efforts were making to influence the bishops and even the government to side with the Archbishop. In vain. There was joy in the camp of the Gallicans only; even the moderate Liberals found that blow too much, although they had no love for the *Univers*.

Numerous were the letters of sympathy and encouragement from cardinals, archbishops, bishops, clergy, and laymen to the *Univers*. The Nuncio rebuked the Archbishop and asked for a withdrawal of his invidious circular. The promised letter from the private secretary of His Holiness, which soon came, strengthened the *Univers* immensely. The adversaries keenly felt the blow. When the pressure became stronger and stronger, the Archbishop backed down and, in order to be enabled to withdraw gracefully his ordinance, he asked the Pope to request Louis Veuillot to write him a letter. Veuillot consented reluctantly. Meanwhile the Holy Father had resolved on writing an encyclical, in which, without naming any one, the cause of the *Univers* was to be commended.

Msgr. Dupanloup, who had been the instigator and leader of this new attack upon the *Univers*, after a while prepared another pastoral in which the *Univers* was strongly condemned. The manuscript had already gone to the printer when the encyclical "Inter multiplices" appeared. One should have thought he would have burned his manuscript now, but he did not. He laid it aside to make use of it three years later.

The encyclical exhorted the bishops to combat with zeal and perseverance "the poisoned journals" which the enemies of God were spreading, and to encourage and support the good press, winding up with these words:

"And while trying to keep from the faithful committed to your care the deadly poison of bad books and bad journals, we ask you earnestly, favor with all your benevolence and love those men who, animated by a Catholic spirit and versed in science and letters, consecrate their time to writing and publishing books and journals for the propagation and defense of Catholic doctrine,

in order that the opinions and sentiments hostile to this Holy See and its authority may disappear, that the darkness of errors be dispelled, and the minds be flooded with the sweet light of truth. Your charity and your episcopal care should, therefore, excite the ardor of these writers, animated with the good spirit, that they may continue to defend the cause of Catholic truth with attentive care and knowledge; and if, in their writings, they should now and then fall short, you should prudently admonish them with paternal words."

Archbishop Sibour felt these words were meant for him and withdrew his circular against the *Univers*. The *Univers* published his letter. Du Lac and Eugène Veuillot went to thank him the same day, but left with the impression that he had not given up his old claim of ruling and dictating to the paper.

There was great rejoicing in Catholic circles, also in Rome, when the news of the Archbishop's withdrawal became known.

Louis Veuillot had won a signal victory, but the fundamental question of the rights of the Archbishop over the Catholic press of Paris remained unsolved.*)

*) We may continue this interesting series when M. Eugène Veuillot will publish the third volume of his *Life of Louis Veuillot*.



MISCELLANY.

Against Treating.—A St. Patrick's League devoted to the anti-treating movement has been established in Ireland. The members promise that they will not treat others, or accept a treat themselves, in any place where liquor is sold. We hope the movement will prove effective in the cause of true temperance. After all, as the *Ave Maria* pointed out the other day (No. 5), total abstinence is merely an excellent counsel, not an obligatory precept of God or His Church; and it will be forever impracticable to induce all men to adopt it. They will insist on their right to use a stimulant when they think they need it,—to use liquor without abusing it. Clearly, such men may far more readily be brought to see that treating is an indefensible nuisance than to admit that they should quit drinking entirely. Treating is, of course, merely a traditional custom, arising from individual habits; and it can be abolished by opposite habits on the part of the individual. Logically speaking, there is no more reason for a man's saying to a friend or acquaintance, "Come and have a drink," than for his saying, "Come and have a beefsteak"; and most drinkers will acknowledge that the tyranny of the custom has often forced them to exceed the measure that they wished or that was physically agreeable them.

Why Religious Orders Should Have Property.—Of the things to be praised in connection with St. Benedict's foundation this is not the least—though some are reluctant to recognize it—that with all the poverty and heroic abnegation which he required of his monks, he nevertheless built up the monastic community on the stable and safe ground of property, largely acquired by the hardest kind of labor. Thus he was enabled to take an independent stand against the world, which, after the chaos of the migration of nations, required to be newly ordered. True, the immoderately large possessions of some abbies at a later period caused the order in some of its members to become internally poor; but for the present and the near future the danger of too great wealth is no longer to be feared; and it is equally true, on the other hand, that monasteries which have not means of their own to fall back upon, easily become dependent in many regards upon those from whom they derive their support. Already Bonaventure had been compelled to hear the reproach that his order honored the rich more than the poor. The danger of degeneracy is therefore no less in this case than in the other; *there* it is the allurements of voluptuous wealth, *here* the temptation of a degrading human respect and human considerations. It is the spirit of a rule that vivifies, not the letter.—Hettinger, 'Aus Welt und Kirche,' I, 478.

The Goat in Freemasonry.—A reader of THE REVIEW on St. Andrew's Island, Colombia, South America, sends us the following notes:

It is a well-known fact that the Freemasons and other secret societies expressly condemned by the Catholic Church, have given to the goat a place of no little importance in their rituals. Some

claim that such is also the case with a number of secret societies not expressly condemned; such as the "Red Men." Can THE REVIEW give its readers an explanation of this fact and why the goat has been selected by said societies for such an honorable (!) rôle?

I have been trying to find an answer to my question by "searching the Scriptures" and also by consulting such books as I could obtain, and shall here state what I found in 'The Adversary—A Study in Satanology,' by W. A. Watson, D. D. In his chapter on "Devils and Devil-Worship" (p. 67) the author writes:

"In II. Chron. XI, 15, it is said of Jeroboam that he 'ordained him priests for the high places and for the devils and for the calves which he had made.' This is supposed to refer to the goat-worship or worship of Pan, which Jeroboam had brought from Egypt. The same word *scirim* occurring in Is. XIII, 21, is translated in the authorized version by 'satyrs.' Speaking of the desolation of Babylon, the prophet says: 'Their houses shall be full of doleful creatures and owls shall dwell there and satyrs shall dance there.'

In giving the word '*scirim*' the rendering 'satyrs,' the translators doubtless had in mind the other interpretation of the word, viz., goat-footed demons. Bochartus derives the word 'satyr' from the Hebrew '*sair*,' which, he says, signifies a devil under the form of a goat.

All the ancient interpreters, Syriac, Arabic, Chaldee, and Jewish, understood the word as referring to demons who appeared in the shape of goats.

These demons were accustomed to frequent the fields, and especially the deserts, representing themselves to ignorant persons as if they were gods and enticing their devotion to themselves, 'which demons or evil spirits,' he says, 'appeared, it is likely, in the form of goats; and therefore are here called '*scirim*,' which properly signifies goats.'

According to Maimonides, the ancient Sabii worshipped these, and the extensive prevalence of this worship in Moses' time was the cause of the enactment against it."

On page 62 of the above-named work the author writes: "There is a marked, though somewhat obscure allusion to the source of evil in one of the most interesting of the rites and ceremonies ordained of God and written in the law of Moses,—I refer to the scapegoat.

Two male goats, in all respects equal, were to be brought before the Lord at the door of the Tabernacle. On these lots were to be cast. The one indicated by the lot was to be sacrificed to the Lord. Upon the head of the other Aaron was to lay his hands and 'confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.' (Levit. XVI, 21.)

Two goats are mentioned here; one for the Lord and one for the scapegoat, the word '*azazel*' being rendered by scapegoat. But the true meaning of that word does not seem to be satisfactorily determined. It is, however, agreed that it means something in opposition to the Lord—the evil one. The Jews under-

stand that the goat ceremonially bore the sins of the people away to the source whence they came—to the Devil.”

Now I ask once more, what has the goat to do with Freemasonry and kindred societies?

Death of Rev. Thomas Scully.—THE REVIEW has lost a staunch friend in Rev. Thomas Scully, who died the other day at Cambridgeport, Mass. For thirty-five years he had been pastor of St. Mary's of the Annunciation Church, Cambridge, and for nearly the same period a prominent figure in the life of his own city, of Boston, and of the State; for in all that pertained to religion, education, patriotism, and philanthropy, Father Scully took a lively interest. He was born in Ireland, March 25th, 1832, and received his early education in England, pursuing his ecclesiastical studies in Italy. The desire to labor for the spiritual welfare of those of his countrymen who had left their native land, led him to turn his eyes toward America as the field of his future life-work. While yet a student he came to Boston, and on the 18th of September, 1860, he was ordained to the priesthood in old St. James' Church by the late Bishop Fitzpatrick. On the breaking out of the Civil War he was commissioned chaplain of the 9th Massachusetts regiment, and participated in many exciting battles and skirmishes.

The *Pilot* says of him :

“The magnificent faith, courage, sincerity, and single-hearted devotion to the public good of this great soldier of the Cross won him a popularity which he had never sought. He parted from the Protestant leaders on the school question; he gave them his hearty and necessary support in their campaign against the liquor traffic. The outcome of his school work and his temperance work approved themselves equally at last to thoughtful men as proofs of the highest citizen purpose. His schools, the joy and crown of his life, have sent forth during their more than thirty years of existence, thousands of capable, earnest, athletic men, public-spirited citizens, soldiers for the flag, priests for the altar, noble and intelligent mothers, leaders in charitable work, nuns for the teaching orders. To-day they are educating 1,800 boys and girls, numerous the children of former pupils. The great Hospital of the Holy Ghost for Incurables, of which Father Scully was the founder, expressed but one phase of his charity. His private beneficence was unfailing, judicious, delicate.”

To the latter statement, though we never knew Father Scully personally, we can testify from our own experience; for when, about a year and a half ago, we announced our intention of purchasing a new dress of type for THE REVIEW and coupled it with a request to our delinquent subscribers to settle their accounts, that we might be enabled to pay for the necessary material, the next mail from Cambridgeport brought, unsolicited, a check from Father Thomas Scully to the amount of one hundred dollars, with the remark that, although the old type was good enough for him, he considered it a duty and a privilege to aid us to the best of his ability in our noble and necessary work. We have had personal friends of long standing brusquely discontinue THE REVIEW because of a single article that did not meet their unqualified appro-

bation; the example of this gentle Irish priest who, though disagreeing with us *toto caelo* on the temperance and several other questions, yet gave us his constant sympathy and active support, because "THE REVIEW is thoroughly Roman Catholic and we have so few Roman Catholic periodicals in this country,"—may be quoted here to shame them and for more general emulation.

We sincerely recommend Father Scully's soul to the prayers of our patrons.

"Poisoning the Wells."—A Catholic college professor writes us: The readers of THE REVIEW are all acquainted with the vigorous campaign which the editor of the *Messenger* undertook and carried on so gallantly against Appleton's Encyclopædia. He now records a complete success, as the publishers resolved to have all objectionable parts of the work thoroughly revised. But the good effect of this crusade of American Catholicity reaches much farther than appeared at first.

Some time ago the writer of these lines, a professor in a Catholic college, was promised a sample copy of a text-book on ancient history. Weeks passed and the book did not arrive. At last he reminded the firm respectfully of their promise, and the following courteous letter was the reply:

"It was not owing to an oversight on our part, that we failed to send you the sample copy. But the book contains several statements that were pointed out to us as objectionable to Catholics. Until these will have been revised, we are making no effort to sell the book in Catholic schools."

As I do not know whether the firm would like to have its name published, I withhold it, although the letter is rather to its credit. But the little incident shows that the Catholic schools in this country are a power with which publishers have to reckon. Would to God that we were only more conscious of our strength. Publishers must know that statements contrary to truth and pictures contrary to morals will infallibly bar a book from hundreds of institutions. But, let me ask, how is it that these hundreds of institutions have not the men to write solid books from the Catholic standpoint for their thousands of students of both sexes? Would they not find a market?

NOTE-BOOK.

Rev. Father M. Arnoldi, of Fort Jennings, Ohio, who has lately been agitating the question of a Catholic daily newspaper, begs us to state that he has just published a pamphlet on the subject, entitled 'The Pen and the Press,' etc., giving, "besides complete information as to the company now organizing for the purpose of publishing Catholic dailies in the English language, and advance prospectus, also names of directors, photo of the author, and many other very interesting and important items which very much concern all classes of American Catholics." He will send this brochure to any address for ten cents. We reserve to our-

selves the right to subject this publication to an impartial criticism and take this opportunity to state, in reply to several enquiries, that the Editor of THE REVIEW is in no way identified with this movement, that he does not expect, in case it succeeds, to be connected with the projected Catholic daily—if for no other reason than that he already has his hands full—and that whatever he has written or allowed others to write in THE REVIEW on the subject, was inspired by the pure and only motive to further a good work to which every loyal American Catholic must needs give his sympathy and support, provided it is undertaken by men who are animated by no desire for financial gain or personal aggrandizement, but solely by the sacred and self-sacrificing spirit which has dictated all the utterances of our Holy Father Leo XIII. on the subject of the Catholic press, and which has made the Catholic daily newspapers such a strong power for good in Germany and other European countries.



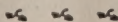
It seems that our prediction, made many moons ago, that Msgr. Falconio would succeed Cardinal Martinelli as Apostolic Delegate for the United States, is at length about to come true. We are glad of it, for Msgr. Falconio, besides being a very able prelate, is a monk after the heart of St. Francis himself. May his administration prove a real blessing to the Church in this paradise of trimmers and turncoat Catholics!



Probably the greatest obstacle in the way of the laudable project of providing the Catholics of this country with a daily press of their own, is indifference born of ignorance. This indifference, we are sorry to say, is found even in some of those actually engaged in Catholic journalism. Witness this cutting from last week's *Republic* of Boston, which pretends to be a Catholic paper:

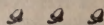
"We notice that some of our good friends yearn for a Catholic daily newspaper. Why not Catholic railways and Catholic waterworks?"

If even a presumably intelligent Catholic editor fails to see the distinction between a daily newspaper and a railway or waterworks, what can we expect of the less cultured masses? If the analogy were valid, by the way, instead of positively crazy, we do not see why it should apply only to the *daily* newspaper and not to the weekly as well. If a Catholic railway and Catholic waterworks are un-called for and ridiculous, why not also Catholic weeklies such as the *Republic*?

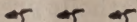


The Excelsior Publishing Company of Milwaukee, which gets out one of our best German Catholic weeklies, has undertaken to issue a weekly agricultural paper in the German language, edited by a Catholic farmer for Catholic farmers. It is called *Der Landmann*, and the first number is full of promise. The *Landmann* is an entirely new departure, designed to counteract the pernicious influence of the existing German rural journals, which convey intellectual and moral poison into many Catholic homes by

their materialistic editorial tendency and noxious advertisements. We sincerely hope it will succeed.

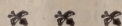


Bishop Matz of Denver—the episcopal reporter—has a happy way of “getting back” at his critics. In his account of a recent episcopal visitation in Monte Vista, Colo., he writes in the *Denver Catholic* (No. 5): “On the morning of the 15th we confirmed 35 children at the late Mass, which was said by Father Montenarelli. The Bishop preached in Spanish, English, and German, the sermon lasting 39 minutes, watch in hand. Here is a stunning rejoinder for those who calumniate his Lordship by saying that he never knows when to stop.”



We see from the *Denver Catholic* (No. 5) that “the Knights of Columbus of Denver Council are preparing to send a delegation to Chicago to take the Fourth degree next Thanksgiving day.”

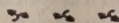
It is a far cry from Denver to Chicago, and to us “old fogies” it would seem that these model Catholics—for we have repeatedly been assured that all Knights of Columbus are “model Catholics”—might employ the considerable sum such a trip will cost, to better spiritual advantage than a long-distance excursion to an exhibition of unworthy semi-Masonic mummery.



From a friend :

“Why do you constantly attack such sheets as the *Catholic Citizen* and the *Western Watchman*? There is no glory to be gained in fighting them.”

To which we would reply, we do not attack them from the love of glory, but from the love of utility, as a burgomaster hunts a rat in a Dutch dyke, for fear it should flood a province.



To another friend who chides us for remaining silent on certain subjects :

“Le silence est le grand moyen que Dieu nous a donné, quand nous ne pouvons pas dire le beau sans pecher contre la justice ni le vrai sans pecher contre la charité.”—Lacordaire.



The hollowness of the “Religious Garb” decisions in several Eastern States has been shown up frequently in the Catholic papers ; but nowhere have we seen a more effective presentation of the subject than in an article by Rev. Simon Fitzsimons in the *Catholic World Magazine* for August. After reading it, one is at a loss to know why no test case has yet been made.



The *Catholic Penny Booklet* of Chicago (No. 5) opportunely reminds the enemies of the Spanish religious that “the Prior of La Rabida, who from his poverty supported Columbus and gained for him the means to discover the New World, was a poor Spanish Franciscan Friar.”

